AUM

Now, therefore, it behooves me to examine into my faults; and, if I find anything wrong in me, to put it away and practice virtue only.—*Jataka*, *151*.

Therefore we would humble ourselves and repent of our sins. Oh! that we may have strength to do so aright.—*Liturgy of Kwan-yin*.

THE PATH.

VOL. IX. OCTOBER, 1894. No. 7.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

T.S. SOLIDARITY AND IDEALS.

THE time seems to have come for me to say a word or two about the constitution and ideals of the Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. The American public, out of whose bosom the Society evolved, is entitled to the first word on this subject from their compatriot, whose love for India and absorption in the Society's life have never quenched his patriotic feeling for the land of his forefathers.

After the lapse of nineteen years, the small group of friends who casually met in the drawing-room of H. P. Blavatsky, in Irving Place, New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe; known of all men; discussed, complimented, reviled, and misrepresented in almost all languages; denounced usually, but sometimes praised, in the pulpit and the press; satirized in literature, and grossly lampooned on the stage. In short, an important factor in modern thought and the inspiring cause of some high ideals. Like every other great movement, it has its centers of intensest activity which have developed amidst favoring environments, and as, in other cases, the evolutionary forces tend to

shift its swirl from place to place as these conditions change. Thus, for instance, India was the first center where the thought-engendering power accumulated, and our movement overspread the Great Peninsula from North to South, from East to West, before it flowed westward. What was done at New York was but the making of the nucleus, the bare launching of the idea. When the founders sailed away to Bombay in December, 1878, they left little more than the name of the Society behind them; all else was chaotic and unmanifested. The breath of life entered its infant body in India. From the great, inexhaustible store of spiritual power garnered up there by the Ancient Sages, it came into this movement and made it the beneficent potentiality it has become. It must be centuries before any other country can take its place. A Theosophical Society with its base outside India would be an anomaly; that is why we went there.

The first of the outflowing ebb went from India to America in 1885-6. Ceylon came into line six years earlier, but I count Ceylon as but an extension of India. After America came Europe. Then our movement reached Burmah, Japan, and Australasia. Last of all, it has got to South Africa, South America, and the West Indies.

What is the secret of this immense development, this self-sowing of Branches in all lands? It is the Constitution and proclaimed ideals of the Society; it is the elastic tie that binds the parts together: and the platform which gives standing-room to all men of all creeds and races. The simplicity of our aims attracts all good, broad-minded, philanthropic people alike. They are equally acceptable to all of that class. Untainted by sectarianism, divested of all dogmatic offensiveness, they repel none who examine them impartially. While identified with no one creed, they affirm the necessity and grandeur of the religious aspiration, and so bid for the sympathy of every religious-minded person. The Society is the open opponent of religious nihilism and materialistic unbelief. It has fought them from the first and won many victories among the best educated class. The Indian press testifies to its having stopped the tendency towards materialism which was so strong among the college graduates before our advent. This fact is incontestable, the proofs are overwhelming. And another fact is that a drawing together in mutual goodwill has begun between the Hindû, Buddhist, Pârsî, and Mussulman Fellows of the Theosophical Society; their behavior towards each other at the Annual Conventions and in the local Branches shows that. It is a different India from what it was

prior to 1879, and the late tour of Mrs. Besant lightened up the sky with prophetic brightness.

Some wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could be made; the humblest laborer and the average child of seven years can be taught its basic ideas within an hour. Nay, I have often proved to adult audiences in Ceylon that any ordinary child in the school I might be examining or giving the prizes to could, without preparatory coaching, be got to answer on the spur of the moment my questions, so as to show that the idea of Karma is innate. I will undertake to do the same with any child of average cleverness in America or Europe. He will not know the meaning of the word, but instinct will tell him the idea it embodies. It all depends on the way the questions are put to him. And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking", make our meaning too obscure, indulge in too stilted language, confuse the ideas of our hearers, choose subjects too deep for a mixed public, and send our listeners away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce. This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach and knowing it, wander about through jungles of words to hide our incompetency. What we most need is the use of common sense in discussing our Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

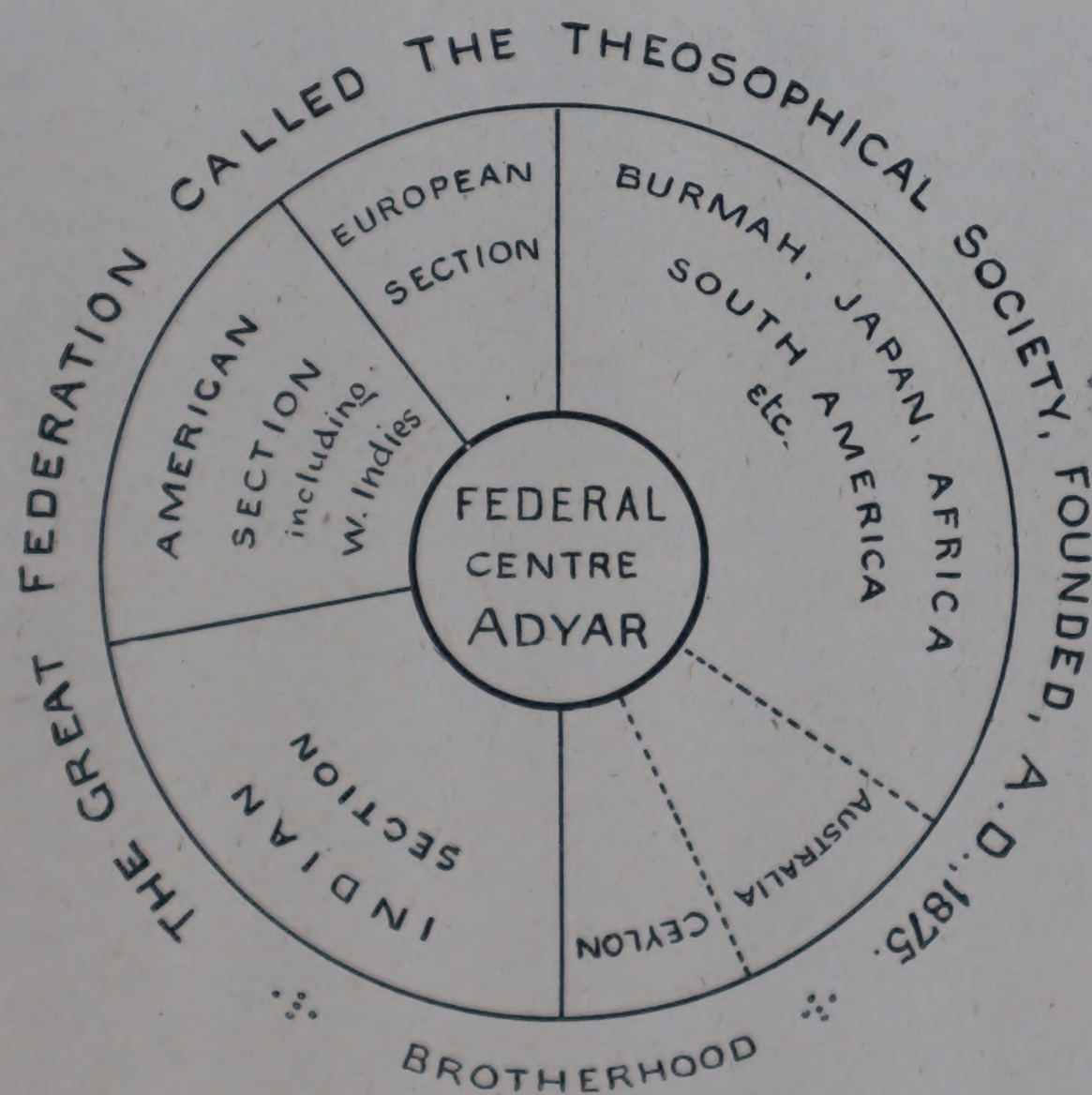
One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Mussulman by

the followers of Islam, as a Hindû by Vaishnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Pârsî catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know what many others only suspect, that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course this is reïteration, but all the same necessary; it ought to replace a "Scriptural text" on the wall of every Theosophist's house.

Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much among us. The sooner we are honest to ourselves the sooner we will be so to our neighbors. We *must* realize that the Theosophical ideal of the perfect man is practically unattainable in one life, just as the Christ-idea of perfection is. Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the way up the Himâlayan slope towards the level of perfection where the great Adepts stand and wait, going about with an air of mystery, Burleighan nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. Let us all agree that perhaps none of us is now fit for spiritual leadership, since not one of us has reached the ideal. Judge not, that ye be not judged, is a good rule to observe, in this Society especially; for the assumption of perfection or quasi-perfection, here and there, has deceived us into believing that the ideal *can* be reached, and that whoever does not show that he has reached it is fair game for the critic and the (moral) torturer.

Those who fancy that a vegetable diet, or daily prayers, or celibacy, or neglect of family duties, or lip-professions of loyalty to the Masters, are signs of inward holiness and spiritual advancement, ought to read what the *Gîtâ*, the *Dhammapâda*, the *Avesta*, the *Koran*, and the *Bible* say on that subject. One who in spiritual pride reproaches another for doing none of these things is himself the slave of personal vanity, hence spiritually hemiplegic.

Let us keep, cling to, defend, glory in the ideal as such; let nothing tempt us to debase it or belittle it; but let us have the manly honesty to admit that we do not embody it, that we are yet picking the shells on the beach of the unfathomed and uncrossed great ocean of wisdom; and that we, though celibates, vegetarians, "faithists", psychics, spiritual peacocks, or what not, are not fit to condemn our neighbor for being a husband, an affectionate father, a useful public servant, an honest politician, or a meat-eater. Perhaps his Karma has not yet fructified to the stage of spiritual evolution. Or who knows but that he may be a Muni, "even though he leads the domestic life". We can't tell. One of the curses of our times is superficial criticism. How true the saying of Ruskin that "any fool can criticize"!



One thing that will help our good resolutions is to throw more of our strength into the Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up the Society, we shall become better people in every respect. We shall be helpers of mankind a thousandfold more than by the other plan. When I say the Society I do not mean a Branch or a Section—that is to say, a small fragment or a large piece of it. I mean the Society as a whole—a great federation, a large entity, which embraces us all and represents the totality of our intelligence, our goodwill, our sacrifices, our unselfish work, our altruism; a fasces composed of many small rods that might be separately broken, but which, bound together, is unbreakable. The activity at the Headquarters of any given Section is apt to blind the eyes of new members and make them fancy that the Section is the chief thing, and the Federation but a distant mirage. From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual center of the whole movement is sometimes apt to be forgotten. This is not due to ill-will, but to the complete autonomy which has been conceded to the Sections. Perhaps the real state of the case may be best shown at a glance by the foregoing simple diagram.[1]

The plan shows three fully-formed Sections, the Indian, American, and European; the sizes of the segments indicating the respective numerical strength in Branches. The dotted lines show Ceylon and Australasia as inchoate Sections, and the broad field remains to be covered hereafter with sectional organizations. The periphery of the whole is the Theosophical Society, which contains all Sections and territories and binds them together with its protecting rim.

The heart, or evolutionary center, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of our American Union, London that of the British Empire, Paris that of France, and every other capital of any nation that of that particular government. The boast of all Americans is that the Federal Government lies like eider-down upon the States in times of tranquillity, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of the Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis with ease and safety because of our Constitution, and it is due to that that we are to-day stronger and more united than ever before. Behind us is a wrack of storm-

[1] Exigencies of the press required the diagram to be put slightly out of place.

clouds, before us the sun of peace shines. I call upon every loyal member of the Society to do what he can to strengthen its solidarity. To do which he need not desert his household and flit away to some Headquarters; in doing the work that lies nearest to hand and creating a new center of Theosophical activity about himself, he is furthering the cause which our Society represents probably better than if he went, uninvited, to join a staff where he might be but a supernumerary.

H. S. OLCOTT, P. T. S.

COMMUNICATIONS FROM "SPIRITS";

THEIR SOURCES AND METHODS.

I.

THE complexity of this subject makes treatment of it difficult. So little is known, and challenge of power to know is so natural, that any treatment must be unsatisfactory. Those "spirits" whose existence as active entities wholly in the spiritual world is claimed by the votaries of the worship of the dead, have not told us clearly anything of lasting value. They have had in America distinctly forty years to give the information in, but disagreeing among themselves and not showing in any way a concert of mental action by way of explanation, nothing has as yet resulted from the very sphere where, if anywhere, the knowledge ought to exist. If it be true, as is asserted for them, that those who have reported are conscious, intelligent spirits, then all of them who while reporting to man have failed to lead him to a right conclusion are blameworthy. Some of these entities or intelligences or spirits or whatever they are have, however, made through their mediums assertions of fact about nature and occult physiology which are in my opinion true, but they have not been accepted. Independently speaking in the air, using trance mediums and writings, they have at various times spoken of and described the astral light; have upheld reïncarnation; have sustained the teachings of Swedenborg, and in many ways indicated a complete agreement with Theosophical explanations of occult nature; they have shown that materializations of spirits cannot be possible, and that the sometimes really coagulated forms are liable to be frauds of a pious nature, inasmuch as they are not the bodies of the dead nor in any sense whatever their property, that they are over and over again simply surfaces or masses on

which pictures of dead or living may be reflected, being thus a spirit-conjurer's trick beyond our power. But they have found no favor, and the cult does not, as a whole, think along those lines. If, then, the "spirits" themselves failed to get credence, how shall I gain any? The scientific world, on the other hand, knows not these realms, and believing not in either Theosophical or Spiritualistic explanations accords no belief to the one or the other. So we will have to be satisfied with just saying what is in mind, trusting to fate and time alone.

Many factors have to be admitted as present in this question. Some of them may be described, but many must as yet remain untouchable.

First. There are the minds *(a)* of the medium, and *(b)* of the sitter or sitters or enquirers. Neither can be left out of account. At once this should show how vast is the theme, for it is well known that the mind and its powers are but little known.

Second. Occult psychological powers and faculties of all concerned. This would include the subconscious or subliminal mind of the hypnotic schools.

Third. Physical memory, which is automatic, racial, national, and personal. This is present at all times. To overlook it is simply blindness. To trace it is extremely difficult, requiring a trained mind and trained inner sense. It is that memory which causes a child to catch at a support even just at birth; it is the guide in sleep when often we do acts for preservation or otherwise; it brings up the hate that a man of one race may feel for another race after centuries of oppression or repulsion; it causes the cat, no matter how young, to arch back and expand the tail the moment a dog is near. To say that man, the one who is the last great product of all the material evolution, has not this physical memory would be folly. But I have not heard that the spirits have told of this, nor described it, nor indicated how it may be traced, nor to what extent it acts in the simulation of conscious intelligence.

Fourth. Forces in their law and method wholly unknown to medium or sitters. These constitute the moving power, the writing force, the reflecting power, and all the vast number of hidden powerful forces behind the veil of objective matter.

Fifth. Entities of some kind or another, unseen but present, whether elementals, elementaries, shades, angels, nature-spirits, or what not.

Sixth. The Astral Light, the Ether, the Akâsa, the Anima Mundi.

Seventh. The Astral Body of medium and sitter. I have purposely put this by itself, for it has its own automatic action as much as has the physical body. With it must be also noted its memory, its idiosyncrasies, whether it is new for the person in question or whether it is one that has been used for more than one life, though each time in a different body. For if it be new to the present body, its memories and powers and peculiarities will be different from those of one that has actually been through several lives. It is not so rare in fact that the astral body is an old one; many mediums have strange powers because they have several distinct astral memories due to so much prior experience in one astral body. This alone would furnish a field for study, but we have not heard of the "spirits" telling about it, though some have shown that they experience these multiform personalities.

Lastly, there is the great fact well known to those who have studied this subject from its occult side, that the personal inner self centered in the astral body has the power not only to delude itself, but also to delude the brain in the body and cause the person to think that a distinct other personality and intelligence is speaking to the brain from other spheres, when it is from the astral self. This is for some people extremely difficult to grasp, as they cannot see how that which is apparently another person or entity may be themselves acting through the means of the dual consciousness of man. This dual consciousness acts for good or for the opposite in accordance with the Karma and character of the inner, personal self. It sometimes appears to a sensitive as another person asking him to do this, that, or the other, or exhorting to some line of conduct, or merely wearing some definite expression but being silent. The image seems to be another, acts as another, is to all present perception outside the perceiving brain, and no wonder the sensitive thinks it to be another or does not know what to think. And if the present birth happens to be one in which strong psychic power is a part of the nature, the delusion may be all the greater.

Having briefly analyzed to begin with, let us now go further.

During the history of Spiritualism, many communications have been made to and through mediums upon many subjects. Facts have been given that could not be known to the medium, some lofty ideas have also had expression, advice has emanated, prophecies have been issued, some of the questions that vex the soul have been treated.

That facts of death, kind of death, place where wills might be

found have been told, unexecuted purpose of the dead expressed, personal peculiarities of the former person shown, have all been too easily accepted as proof of identity. These things are not proof. If they are, then a parrot or a phonograph may prove identity with a man. The possibilities are too many in other directions for this sort of proof to be final or even competent. The living clairvoyant may, by taking the requisite mental steps, become so absorbed in the person clairvoyantly brought up—both being alive—as to accurately reproduce all the other person's peculiarities. Consequently the same thing done in respect to a deceased may be possible in the same way for a clairvoyant entity on tho other side of death reporting to us. But, at the same time, it is the fact that the astral body of the deceased does now and then consciously have a part in such reports by reason of unfinished separation from earth and its concerns, or from gross materiality. In other cases where the astral "shell", as some call it, is involved, it is galvanized by nature spirits or by the power of living beings once men who are condemned by their own character to live and function in the denser part of the astral envelope of the earth.

The very moment we go to a medium, who always forms the condensing focus for these forces and that realm, we begin to draw to us the astral remains of all persons whom we think of or who are enough like us or the medium to fall into the line of attraction. Thus we have in the sphere of the focus those we knew and those we never heard of and who never heard of us when they were alive. Elemental sprites which act as the nerves of nature come also, and they, condensed or plunged into the human astral shells, give a new life to the latter and cause them to simulate intelligence and action sufficient to delude all who are not positively trained in these matters. And this sort of training is almost unknown as yet here; it does not suffice to have followed on the proceedings of hundreds of *sèances* or hundreds of experiments; it consists in actual training of the inner senses in the living man. If the astral shape is coherent it will render a coherent report, but that is what also a phonograph will do. If it be partly gone or disintegrated it will, like a damaged phonograph cylinder, give a confused report or suddenly stop, to be replaced by another, better or worse. In no case can it go beyond facts known before to it, or those known to the inner or outer sense of the medium or sitter. And as these astral shells form the greater part of what come to a medium, this is the reason that forty long years of dealing with them have resulted in so little. It is no wonder, then, that the "astral shell" theory has been over-worn by many Theosophists, causing Spir-

itualists to think that to be the only explanation which we have. A judicious fear also has contributed to the much dwelling on this theory, for with it come up all the actual and very present dangers to mediums and sitters. These galvanized things necessarily are devoid of conscience, and hence cannot but act on and from the very lowest plane of morals and life, just as may happen to be the left-over material memory of the astral person; and that will vary in accord with the essence of the former life and not with its appearance. Hence we may have the shade of Smith or Jones who seemed to their neighbors to have been good men but who in reality always had low or wicked thoughts and strong desires which law or convention prevented them from giving full expression to. In the astral world, however, this hypocrisy is absent, and the real inner character will show itself or have its effect. And in any case whatever, the material shade of the best of men will not be as good as the man tried to be, but will have all the follies and inner sinfulness of his inheritance against which he struggled when living. Therefore it cannot be that these astral remnants are beneficial to us, no matter who was the person they once belonged to. They are but old clothes, and not the spirit of the man. They are less divine than the living criminal, for he still may be a complete trinity.

But good thoughts, good advice, good teaching, high ideas, noble sentiments have also come from this other world, and it cannot be that "astral shells" have given them. If they were sifted out and tabulated, it would be found that they are not different from what living men have said of their own free will and intent. They are not new save as to means of communication. The strangeness of method very often serves to more deeply impress them on the mind of the recipient. But yet this extraordinary means has now and again led men to give them out as something new in all time, as very wonderful, as a revelation, when the unprejudiced observer sees that they are the opposite, are old or trite, and sometimes mixed up with gush and folly, the product of either one side or the other as might happen. This has cast a stigma on the cult of Spiritualism and made the profane to laugh.

We have therefore to consider such communications which were valuable at the time or to a person, and beneficial in their effect. For were we to refuse to do so, the weapon thus forged will cut the Theosophist who so often is found to be a believer—as I am myself—in communications from Masters or Mahâtmas who are no less spirits, but rather more so, because they are still in bodies of one sort or another.

WILLIAM Q. JUDGE.

(Continued in No. II.)

FACES OF FRIENDS.

THIS picture is one of the later ones taken of H.P.B., not very long before her departure. She is sitting in an English wheel-chair, a kind commonly used all about London, and elsewhere in England, for invalids. The scene is in the garden of the Headquarters at Avenue Road, and the background is formed by a large drooping tree. James M. Pryse stands at her right hand, holding what seems to be a cigarette or tobacco-box. On her left is George R. S. Mead, and him she is holding by his left arm—fortunately for George. All the likenesses are good, and as the photograph was made by an amateur the plate was never retouched. It is somewhat remarkable in that H.P.B. looks so young, leading one not aware of the fact to suppose the plate was retouched before printing. We have a number of pictures of H.P.B. taken many years ago, long before the Theosophical Society was heard of, and purpose reproducing them in these papers either singly or together.

SEEKING THE SELF.

EVERY new mind is a new classification." Every incarnate soul presents us with a new aspect of that Self by reason of which we exist. Yet here is one who has in fact, if not in theory, set around himself a barrier. Within it certain of his fellows have been honored with admission. From them he can learn; others he can only teach. Perhaps those so highly favored are students of older date than he himself; perhaps they are scholars of recognized achievements. What indeed is to be learned from one who cannot even talk good English? Another, hearing that "within oneself the key to the mystery lies hidden", delves within his own mind in search of its secret workings. He is enough for himself, he thinks. He will expound to those unhappy seekers after the objective as much of what he has discovered as they can understand. He has not learned their language; but then how could he? Yet a third will study Nature, will roam the fields, will watch the lilies grow, will listen to the music of the wind as it croons amidst the trees. Man, he says, has become diseased, and is no longer a natural growth, but one of Nature's great mistakes. Or perhaps The Ancients alone were possessed of the

occult truth. Nothing worth the hearing or the reading has been written for some two thousand years. This age is matter-sodden; the spirit has gone out of it. Then he buries himself in musty volumes of a bygone age, seeking in them the Light of lights.

Barriers all. Why such false limits to the unlimited? Is not the Self in our midst to-day as yesterday and forever? Is not man, corrupt or incorrupt, Its chief expression, Its long-worn vesture? And if one could judge of a city by one inhabitant, it could only be after many travels through many lands and with a perfect knowledge of race and type and history.

Wise indeed is he who finds his teacher everywhere. In stone and star and scroll, in man and child, in the present and the past —in boundless Nature. Who would exile Life from any point in space? Is there an atom that is not conscious? And is there not Motion and that which moves, both in ourselves and everywhere without? The fall of a leaf, the chance word of friend or foe—both show us the workings of forces which as the agents of law might help in the downfall of nations.

We must interpret other minds by ours; but we must learn to understand our own by those around us. Mind is something more than our own mind. Only a fool in his pride will think that *that* man at any rate can teach him nothing. There is naught existing from which we have not much to learn. Nor need we make such haste to teach. Many, like live volcanoes, perpetually pour forth a stream of smothering verbiage; not waiting to be asked, seeking but an ear into which to turn their surplus energy. Their word must be heard. Of ignorance in themselves they rarely have time to think. An answer is always ready, though not of necessity correct.

Yet it is possible to teach by proper learning. If we seek in all things their lesson, we give whilst we receive. We admit no barriers; we turn to each and all and listen, looking for the Self. It speaks. The poorest, meaning thing on earth knows something we do not know. By causing its expression, by receiving in humility some simple fact, some glimpse of truth, we teach. Whether it be from man or beast or mineral, we give strength to its inner life. We have called forth that which lay hidden; we have helped in the birth of a thought.

The true learner is a teacher of wisdom. All that he takes he bestows; all that he gives is returned to him with increase. But this give and take is not his doing; it is the movement of that Law upon which he waits.

. . . . .

We have but one tireless Friend, who, though forsaken, forsaketh not; who, throughout long neglect, standeth at hand, waiting but a call to lighten our hearts of their burdens. His memory doth not fail. When thy friends abandon thee, when they ask of thee a price for their friendship thou canst not pay, this Friend stands as forever unshaken and ready. Yet, oh my brother, if in thy loneliness thou turnest to the faithful One, forget not that he standeth also by those who do not stand by thee. Behind them he is hidden. Then turn not thy face from their sight, lest thou shouldst lose the vision of this thy Comforter and Companion. His homes are not numbered. He answereth thy cry from strange places, though thou callest him from out the chamber of thy heart.

CHE-YEW-TSANG.

CONVERSATIONS ON OCCULTISM.[1]

STUDENT. What is Occultism?

Sage. It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole govern also every part of it. As man is a little copy of the universe—is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible.

Student. What does Occultism teach in regard to man, broadly speaking?

Sage. That he is the highest product of evolution, and hence has in him a centre or focus corresponding to each centre of force or power in the universe. He therefore has as many centres or foci for force, power, and knowledge as there are such in the greater world about and within.

Student. Do you mean to include also the ordinary run of men, or is it the exceptions you refer to?

Sage. I include every human being, and that will reach from the lowest to the very highest, both those we know and those beyond us who are suspected as being in existence. Although we are accustomed to confine the term "human" to this earth, it is not

[1] See PATH, v. 3, pp. 75, 125, 160, 187, 187, 219, for former articles under this title.

correct to confine that sort of being to this plane or globe, because other planets have beings the same as ours in essential power and nature and possibility.

Student. Please explain a little more particularly what you mean by our having centres or foci in us.

Sage. Electricity is a most powerful force not fully known to modern science. yet used very much. The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. This is the "vril" described by Bulwer Lytton in his *Coming Race.*

Nature exhibits to our eyes the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest. Out of the air she takes what is already there, and by compressing it into the limits of tree or animal form makes it visible to our material eyes. This is the power of condensing into what may be known as the ideal limits, that is, into the limits of the form which is ideal. Man has this same power, and can, when he knows the laws and the proper centres of force in himself, do precisely what Nature does. He can thus make visible and material what was before ideal and invisible by filling the ideal form with the matter condensed from the air. In his case the only difference from Nature is that he does quickly what she brings about slowly.

Among natural phenomena there is no present illustration of telepathy good for our use. Among the birds and the beasts, however, there is telepathy instinctually performed. But telepathy, as it is now called, is the communicating of thought or idea from mind to mind. This is a natural power, and being well-understood may be used by one mind to convey to another, no matter how far away or what be the intervening obstacle, any idea or thought. In natural things we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly. This is a branch of Occultism, a part of which is known to the modern investigator. But it is also one of the most useful and one of the greatest powers we have. To make it of service many things have to combine. While it is used every day in common life in the average way—for men are each moment telepathically communicating with each other—to do it in perfection, that is, against obstacle and distance, is perfection of occult art. Yet it will be known one day even to the common world.

Student. Is there any object had in view by Nature which man should also hold before him?

Sage. Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelligent, the conscious; and this should be the aim of man also. In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution. Nature is not destructive of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification merely nor for waste in any department.

Student. Is Occultism of truth or of falsehood; is it selfish or unselfish; or is it part one and part the other?

Sage. Occultism is colorless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be anytime. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.

Student. Where should I look for the help I need in the right life, the right study?

Sage. Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahâtma are not different from each other. Unless you find your Self, how can you understand Nature?

ON THE SOURCES OF THE "SECRET DOCTRINE".

IT has often been my fortune to be asked upon what authority the statements in the *Secret Doctrine* were made, and I thought it might be useful to many members of the T.S. to have the few passages of the book itself that refer to its origins put into a more compact and easily-handled form. At the same time we must never forget the two points upon which H.P.B. herself laid so much stress; first, that nothing was to be accepted by the student simply and solely upon *authority*, however exalted, but only that to which his own soul testified as the truth; and second, that a large part, even of the esoteric teaching, was allegorical. Bearing these two statements in mind, we have as it were a touchstone wherewith to prove all things and to hold fast that which is good.

In the introductory chapter to Vol. I the author speaks of the "Wisdom Religion" as the inheritance of all the nations, the world over, and states that Gautama's metaphysics and secret teachings form but a very small part of the esoteric wisdom of the world since the beginning of our humanity, while he limited his *public* instructions to the purely moral and physiological aspect of the Wisdom Religion, to Ethics and Man alone. Things "unseen and incorporeal" the great Teacher reserved for a select circle of his Arhats, who received their initiation at the famous Saptaparna cave near Mount Baibhâr. These teachings, once transferred from this inner circle into the outer world of China, Japan, Siam, and Burmah, soon became greatly changed and corrupted, while early in the present century *one* key to the ancient symbolism having been discovered, its outer and grosser meaning was eagerly seized as explaining everything, and the literature of phallicism threatened to usurp the place of all other symbolism. And this, says H.P.B., is perhaps "the true reason why the outline of a few fundamental truths from the Secret Doctrine of the archaic ages is now permitted to see the light".

The main body of the doctrines given is found scattered through hundreds and thousands of Sanscrit manuscripts, some already translated, more or less badly, others still in the vernacular. These are accessible to the scholar, while a few passages, taken from oral teaching or from the Commentaries, will be found difficult to trace. However, one fact is certain, says Mme. Blavatsky, that the members of several esoteric schools—the seat

of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria and South America—claim to have in their possession *all* the sacred and philosophical works, whether in manuscript or in type, in whatever language or whatever character, that have ever been written, from the ideographic hieroglyphs down. And that these works have been carefully preserved in subterranean crypts and cave-libraries in the mountains of Western Tibet and elsewhere, where there are said to be hidden collections of books far too numerous to find room even in the British Museum.

The documents have been concealed, it is true, but the knowledge itself has always been made known to the chosen few through the medium of the great Adepts and teachers. More than one great scholar has stated that there never was a religious founder who had invented a new religion or revealed a new truth. They were all *transmitters*, not original teachers, and handed on fragments of the truths they had learned, couched in the symbolism of their own special nation.

The teaching of the *Secret Doctrine* antedates the Vedas, and much of it has only been transmitted orally. The present instalment is based upon the Stanzas of the *Book of Dzyan*, a volume written in Senzar, the secret sarcerdotal tongue, once known to the Initiates of every nation. For this language, besides having an alphabet of its own (says H.P.B. in the preface to the *Voice of the Silence*), may be rendered in several modes of ideographic writing, common and international property among initiated mystics and their followers. Dan (in modern Chinese and Tibetan phonetics, Ch'an) is the general term for the esoteric schools and their literature. In old books the word "Janna" is defined as "to reform one's self by meditation and knowledge", a second, *inner* birth. Hence Dzyan (Djan, phonetically), the *Book of Dzyan*. The only original copy now in existence, says *Isis Unveiled* (vol. 1, p. 1), is so very old that modern antiquarians would not even agree upon the nature of the fabric upon which it is written. Tradition says that its contents were dictated to the first men of each race by the Divine Beings whose duty it was to instruct them. The old book, having described cosmic evolution and explained the origin of everything on earth, including physical man, gives the true history of the races from the First down to the Fifth, our present race, and stops short with the death of Krishna, which occurred about 4995 years ago.

It is the original work from which the many volumes of *Kin-ti* were compiled, and not only this and the *Siphrah Dzenionta* (the

most ancient Hebrew document on occult learning), but even the *Sepher Jezireh*, the book of *Shu-King* (China's primitive bible), the sacred volumes of the Egyptian Thoth-Hermes, the Purânas of India, the Chaldean *Book of Numbers*, and the *Pentateuch* itself, are all derived from that one small parent volume, upon which an enormous mass of commentaries, glosses, etc., have been written. In the *Secret Doctrine* as we have it, certain portions of the stanzas of the *Book of Dzyan* are printed, and extracts are also given from the Chinese, Tibetan, and Sanscrit translations of the original Senzar Commentaries and Glosses.

In addition we are told (1, 208) that is it from the Divine Teachers before-mentioned that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge, and it is they who laid the foundation-stones of those ancient civilizations that are so puzzling to our modern scholars. The Druidical circles, the dolmans, the temples of India, Egypt, and Greece, the towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God", justly called the "Builders".

The *Secret Doctrine* (1, 272) is the accumulated Wisdom of the Ages, but such is the power of occult symbolism that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down, and explain, are all recorded in a few pages of geometrical signs and glyphs. It is useless to say that the system in question is no fancy of one or several isolated individuals, but is the one uninterrupted record covering thousands of generations of seers, whose respective experiences were made to test and to verify the traditions passed orally by one race to another of the teachings of the Divine Instructors who watched over the childhood of humanity. And for long ages the "Wise Men" of the Fifth, our own, Race passed their lives in *learning*, *not teaching*, in checking, testing, and verifying in every department of Nature the traditions handed down to them, by the independent visions of great Adepts; that is, men who have developed their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, as well as by centuries of experiences.

In fact, the history of the world since its formation and to its end is "written in the stars", that is, is recorded in the Zodiac and the Universal Symbolism whose keys are in the keeping of the

Initiates (II, 438). The records of the temples, zodiacal and traditional, as well as the ideographic records of the East as read by the Adepts of the Sacred Science, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archæological discoveries, and the very problematical reading of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. So are our data based upon the same inscriptions *in addition* to an almost inexhaustible number of secret works of which Europe knows nothing, and *plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded.

It was a correct inference of Barth from the study of the *Rig Veda*, that *this Scripture has been compiled by Initiates* (II, 451). The whole of the *Secret Doctrine* is an endeavor to prove this truth. The ancient Adepts solved the great problems of science, however unwilling modern materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secresy and silence it is because these problems formed part of the sacred Mysteries, and because they must always have remained incomprehensible to the vast majority of men, as they do now.

Such are the statements, in a more or less condensed form, of the sources of that most extraordinary book known as the *Secret Doctrine*, taken from the two volumes of the work itself, as well as from the introductory chapters of the *Voice of the Silence* and *Isis Unveiled*.

KATHARINE HILLARD, F.T.S.

SUPERSENSUOUS PLANES AND MIND.

THEOSOPHY affirms the existence of supersensuous planes in the Macrocosm, each of which bears its part in the composition of the Microcosm (man), and occultism—or, in other words, advanced science—demonstrates beyond question the intimate relations between them and the material one which is the field of our mundane experiences. Evidence of their existence is also found in a proper understanding of the operations of the mind. These may be broadly classed as imagination, perception, reception, retention, recollection, ratiocination, and impulsion. That this classification is crudely general may be admitted, but it is sufficiently definite for present purposes, which do not include an

exhaustive analysis of the infinitely complex functions of the mind, a work in which even so close and careful a reasoner as Raue found himself hampered by the limitations of a volume of almost six hundred pages.

Ultra-materialists—whom it would be better perhaps to call corporealists—affirm that all thought is a product of molecular modes of motion, mere expression of activity in brain-tissue cells, and point to the discernible effects of mental action upon the gray matter of the brain as evidence in support of their hypothesis. This is as correct as it would be to say that the copper of the etcher's plate originates the picture which, in lines and dots, is bitten into its surface by the acid skilfully applied by the artist in conformity to the requirements of the ideal in his mind. The fact of the matter is that the gross matter of which the brain is composed, whether gray or white, great or small in quantity, and much or little convoluted, is of itself as little capable of originating thought, or even sensing an impression, as a stone would be, or the brain itself if the life-principle were separated from it. But within that brain, present in every molecule and even atom of it—yet as far beyond the corporealist's discovery as the conditions of life on Sirius—is the astral brain, which is also matter, but of such tenuity in its atomic constitution that it may not be, in any way, apprehended by our gross senses.

The functions of that astral brain are perception of sensations and their translation to the mind, and the application of the conative forces resultant from such mental cognition to the direction, through the gross brain, of subservient physical impulse. What, then, is the gross brain? Simply a cellular aggregation of molecular matter having such specialized differentiation as enables it to store up, as impressions, the vibrations conveyed to it by the astral brain, holding them as latent vestiges of sensation and, when required, translating them to the lower rate of vibrations appreciable by the denser molecular matter of the body, so becoming the immediate motor force for action. The capacity for development with which it came into being was a matter of Karmic award, being prescribed by its environment, the hereditary influences upon it, and various other circumstances which it is not necessary now to particularize, all having their effect in determining its quality—as the sun, air, soil, and moisture govern the growing plant—but nothing endowing it, in any degree, with the power of starting vibrations, or—in other words—originating thought. Even the primitive forces, the capacity for mere sensory perceptions, do not belong to the gross brain but to the astral

brain, in which it is not unreasonable to suppose they inhere as unconsciously-cherished remainders from the exceptionally strong range of impressions naturally resultant from preceding existences, subject to the needs and desires of the corporeal form.

Those who affirm the capacity of gross matter to generate thought assume to find support for their hypotheses in the waste, by mental energy, of the gray tissue of the corporeal brain, but they might as well ascribe to flowing blood the cutting of the vein from which it issues. The waste is an effect, not a cause. All energy is destructive, or, to speak more accurately, is reconstructive, and "the power which builds, unbuilds, and builds again" is ceaselessly at work. Molecular disintegration is hastened by all activity in every sort of tissue, and, if a proper balance is maintained, the work of molecular reärrangement is proportionately hastened by nutrition. Some scientists now affirm that cholesterin — a fatty salt found in the bile, lungs, and brain, and for which until very recently nobody saw any particular use— is the especial nutriment of the grey matter of the brain. Will the corporealists affirm that it is the cholesterin which does the thinking; that an heroic impulse or poetic thought is flattened crystals, insoluble in water but solvable in alcohol and ether, having well defined angles of crystallization and obtainable in quantity from gall-stones? The gentlemen who study mind from the standpoint of matter know a little about the physical brain, but not all, by any means, even of that. Is there one of them who knows the use of the pineal gland — which Descartes affirmed to be "the seat of the soul"— or can account for the gray sand found in it, not present in idiots or infants, scant in old age, and most abundant in middle-age brains of notable mental vigor?

The primitive forces already spoken of manifest themselves in the earliest moments of an infant's existence and do not cease while life lasts. They all tend towards experience of and repletion with external stimuli which correspond to their nature, and all experiences of sensation thus perceived are recorded in the plastic substance of the molecular brain as vestiges which may be stirred from latency to manifestation either by repetition of the stimuli primarily causing them, by contrasting stimuli, or by a strenuous effort of the mind, consciously or unconsciously applied, as conative vibrations, through the astral medium. Evidently the depth of such latent impressions must be proportioned to the strength and frequency of the experiences of like stimuli of which the vestiges are resultants. Hence it is but natural that the larger number of vestiges accumulated from the lower, or animal, senses

—which are most productive of experiences in corporeal life—should eventually predominate in strength over those of the higher or intellectual range. And this affords an explanation of the power of Kama—or animal desire—in controlling our lives, so that a pessimistic good man has been moved to declare that "man is born to evil as the sparks fly upward". It also, if we reflect upon the extensions of this influence, enables us to comprehend the seeming mystery of the formation, during life, of the Kama-rûpa, the wholly animal soul which becomes perceptible after death as an objective entity. And it makes apparent why and how men's characters are so often stamped upon their bodily features and forms. All the sensualities and vices that stain men's souls stamp themselves first in deep impressions upon the plastic brain, and thence find expression in the outward form to every part of which that brain extends its influence. It is erroneous to suppose that the brain is all lodged in the cavity of the skull. It is in the spine and the nerve ganglions, and practically throughout all the extensions of the nervous system. Virchow characterized the new-born child as "an almost purely spinal being", and Pfluger's experiments upon frogs demonstrated that consciousness of sensations, capacity to locate them, and power to direct corporeal action were all retained by the unfortunate batrachians upon which he experimented, after their skulls had been emptied of brain matter. The transference of consciousness of a still higher range from the brain to the solar plexus, under certain abnormal nervous conditions, may also be cited as an additional evidence of the diffusion of the specialized matter responsive to astral vibrations. So throughout the entire man runs his gross brain, and coëxtensive with it his astral brain, energizing it, directing its formative work of giving outward demonstration, in all his physical being, of what he has made of his soul.

Perception of sensations and their retention as vestiges for stimulation of conative force at the command of recollection—which is a mandatory vibration in the mind—may then be said to be powers located in the astral brain and its tool, the gross organ. But beyond these is the higher range of faculties, ratiocination, reception of purely mental impressions—either from purely subjective concepts or by reflection from the mentality of another—and finally the power of impulsion of mental force upon others. All these must necessarily, to be made potential, find translation through the lower rate of the astral medium to the still further diminished rate of the gross brain, if eventual manifestation on the material plane is sought, but not otherwise.

That sensory perception is an attribute of the astral brain and not of the corporeal is sufficiently evidenced by its highest manifestation in the experience of the many who possess the power of "seeing on the astral plane" either normally or under the abnormal stimulus of some phase of hypnotic control. The entities seen by so-called "spiritualistic mediums", and which they mistake for spirits of the dead, are on the astral plane. Charcot, Binet *freres*, James, and many other investigators have shown the ability of a hypnotee to become a witness of things which were not within the range of physical perception and, being outside the knowledge of any person whose mentality could have reached the subject, could only have been sensed through perception of astral vibrations. And the state of statuvolism, or self-induced trance is simply an excitation of the astral percipiency to an abnormal degree.

These phenomena must not be confused with others, very closely related yet altogether different, in which the compelling force of one mentality exerted upon another is very clearly demonstrated. The mind of every human being, in proportion to its development, possesses individual capacity in ability to reason, to draw deductions from vestiges of perceptions at its command, or impressions of a higher range, and thus to elect for itself between good and evil. It is this which constitutes its moral responsibility and determines its evolutionary progress, whether downward under the domination of its Kamic control or upward to spiritual life. But it is likewise susceptible, in greater or lesser degree, to the vibrations projected upon its plane by other minds, affecting and in some cases even paralyzing that power of ratiocination. This is the case when it is subjected to the will of another mentality exercising upon it hypnotic control, when it is rendered mentally—and it would justly seem—morally irresponsible. It may, on the other hand, if sufficiently forceful to impel such vibrations on the mental plane, in the same way take from others their mentality temporarily and even, to some extent, permanently. Herein lies the awful danger attendant upon the practice of hypnotism, for both the "hypnotist" and the "sensitive".

JAMES H. CONNELLY.

WOULD UNIVERSAL LANGUAGE AID UNIVERSAL BROTHERHOOD?

ONE language for all men would greatly help their progress to brotherhood; but diversity of language is an obstacle in the path. The T.S. ought therefore to have a common medium of intercommunication, able to stand of its own strength side by side with mother speech, supplementing but not supplanting it. It ought, moreover, to be of speedy acquirement; for life is short and we have many other things to learn.

Such a medium exists in the invention of John Martin Schleyer. It is as universal and as well established as is mathematical, chemical, or musical notation.

Why not adopt English or some other natural language? Consider the difficulties. Natural language, evolved out of fusion and confusion, still retains a mass of irregularities and idioms which, though they charm the philologist, distress the student and exhaust his time and energy. The majority of beginners drop a foreign language on encountering the irregular verb. The gem of English scintillates many a ray, but not for foreigners; they find our language as difficult as we find theirs. Translation is often neglected, and at best is slow and imperfect. Unfathomed literatures bear many a gem unseen. Would you hide from the major portion of humanity the jewels that sparkle on the brow of Truth? You have only to refract them through a natural idiom.

Why not, then, adopt this invented language? There is no reason why not. Consider the advantages: a common speech in international conventions, correspondents in all parts of the world, increased literature for students, increased clientage for authors, wider dissemination of doctrine. In less than a year after its adoption, the Theosophical world would be solidified. Babel would cease. Workers would reorganize and complete the path to the sky.

Is it not a kind of outlandish jargon? By no means. It is not English, you know; but its every sound is found in our language except that of dotted u, which is quickly acquired by the practice of saying "ye" with the mouth adjusted for saying "you".

Is it difficult? On the contrary, it is ridiculously easy. It has no artificial genders, no irregularities of any kind. There is but one declension and but one conjugation.

Is it serviceable? Very. It can express any thought; for it is extremely flexible. Nouns, for instance, have tense forms when capable of tense meanings.

How long will it take to learn it? That depends. The ques-

tion resembles: How long will a shoe wear? Premising the intellectual activity of a Theosophist, it will require no more than five seconds to learn declension, five minutes to learn conjugation, five hours to learn the whole grammar; and after five days' practice one can speak and correspond.

What is it called? Volapuk, which means World-Speech.

S. KADEMAL.

Boston.

NOTE.—With the merits of Volapuk we have but little to do, and not knowing it cannot criticise its structure or use for present business purposes. The article above is interesting as raising the question whether a language universal which was manufactured would aid universal brotherhood; and another one, would any language aid it? As it is seemingly clear that violations of universal brotherhood grow out of the character and not the language of the violators, it would seem to follow that no new language would prevent the violation. We see that peoples who have one language are at war with each other and kill one another. The American revolution arose among and against those who all had English as their one language and at that time very well understood by the revolutionists. Now if they had Volapuk it would not have been different. The war and strife and blood grew out of regulations having their foundation in character, for the ideas of the English caused those governmental regulations that set the fathers on fire; yet both sides used English as their universal tongue. Evidently it was character, idea, rule, regulation, and the like that made the occasion for conduct opposed to brotherhood, on whichever side you put the onus of the violation. Races like the Chinese have a common mode of writing which people of vastly different tongues can read universally, but they are and have been plunged in war; would any other common language have made the slightest difference? I think not. While it is true that a universal language would be a good thing, still is also true that the average level of intelligence is low and that the highly-cultivated person is far above the average. The universal tongue would have to be limited to the low level of the mediocre average so as to be understood by all, or else the cultured ones would have to deal in another set of terms to express their higher ideas; this would be tantamount to a newer language than the first, and so on *ad infinitum*. When, however, the race is entirely raised up to a right level of morals, conduct, character, aspiration, and ideal, then we will be ready with profit to have the universal tongue. The confusion of tongues grew out of change of nature due to evolutionary differences in races, and each made its own language, based fundamentally on national character. Meanwhile it would seem that Volapuk will be confined to a limited circle of the human family.

The universal method of writing used in the occult lodges forms no ground for the argument in the article by Mr. Kademal, because the use of that language is preceded by a change of conduct, ideal, and character. This universal method actually exists to-day and in several forms, while it is probably true also that a still older system was used in the very ancient records to some of which H.P.B. had access; but still and again the characters of those who used that form were noble, high, world-dominating, and not such as the average of this century.

W. Q. J.

CORRESPONDENCE.

DEAR PATH:—I have a suggestion to make. Not long ago at the British Museum I saw a list of books treating of Cagliostro. There were about twenty-five, and doubtless the Museum contains many more telling of the three other agents of the Brotherhood in the last century—St. Germain, Mesmer, and St. Martin. The libraries of Paris would furnish even more material. Out of this mass of matter a good French scholar could be enabled to gather sufficient material for a large book that would be extremely interesting

and have a large sale. I have had the pleasure of reading many accounts of these men, from books in the Astor Library. They gave details as to the character, methods, incidents, phenomena, and errors of the leaders of the movement of that day, which would not only be entertaining, but instructive, to all of our members. Perhaps the recital of errors of the movement in the last century would enable us to avoid them in this. I trust that some capable Fellow in Europe will undertake the task. JOHN M. PRYSE.

LITERARY NOTES.

AUGUST THEOSOPHIST. "Old Diary Leaves XXIX" is of H. P. B.'s personal traits and habits and peculiarities, a most vivid account and of intense interest. Nothing about her should be lost, and Col. Olcott is doing what no one else can. Her reduction of flesh by mesmerized water, her great musical skill and her beautiful hands, the former marvellous when she was taken possession of by one of the Mahâtmâs, her strange costume at the theater, the gold chain for the Newfoundland dog, the explanation of her unconventionality, and her singular ideas of loyalty and accuracy,—all are delightfully described, and the concluding paragraph of this Leaf is one of the Colonel's finest. The remarks on vegetarian diet are of preëminent common-sense, wisdom, and practicality. Dr. DuPrel's "Clairvoyance" will, one must certainly hope, be published as a book when complete, to match his great work on Dreams. There are several long articles distinctively Eastern in quality, but of unusual sense and intelligibleness, really meritorious.—[A. F.]

AUGUST LUCIFER. "The Rationale of Death" concludes: it is a singularly fine paper, particularly so in its description (p. 486-7) of post-mortem stages, though one may question the preceding assertion that the same molecules of a man's body reäppear incarnation after incarnation. "Devotion and the Spiritual Life", by Mrs. Besant, is a publication of her lecture delivered before the Blavatsky Lodge during the Convention week. Éliphas Lévi has performed a doctrinal somersault, and now "goes for" Roman Catholic doctrine after a fashion not inferior to Col. Ingersoll's. Yet the Colonel would hardly have described Antichrist as the "misbegotten" child of an "impotent eunuch"! Mr. Mead contributes a short essay, "Onward", with mysterious references and muffled allusions, so portentous in tone and yet so Delphicly indefinite that the agitated reader, filled with vague terrors, cries out at last "Why doesn't he say out what he means?" The Report of the European Section Convention is very interesting. There are now 46 Lodges and 50 Centers in Europe; the Section Library has 1400 books; the H.P.B. Memorial Fund is being used to produce *A Modern Panarion*, a collection of her fugitive writings. The reviewer in *Lucifer* should remember that omitting an important word from a quotation alters the sense: see page 525.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 7, contains a profound metaphysical article on "Consciousness" by R. B. Holt, with many references and quotations. An occasional sentence is intelligible to ordinary readers and reviewers, but the rest baffles both. Hence no criticism is possible, though there survives a pleased satisfaction that the Theosophical Society is evolving writers who can hold their own among the Teutonic and Anglican discoursers upon the incomprehensible, and can even compete without shame with Eastern thinkers in that field. "The Heresy of Separateness" is reprinted from *Lucifer*. It does not perceive that "charity" has to do with motives, not with facts, and that shutting one's eyes to facts is no tribute to truth either in our own souls or in the world without. The doctrine that to perceive an evil is as bad as to commit it may beguile a few old women of both sexes, but not level-headed thinkers and reasoners.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 8, is on "The Myth of Prometheus". The decision of the T.P.S. to discontinue *Siftings* after next February, deplorable as it would be if Dr. Herbert Coryn contributed further, could not be regretted if future issues were like No. 8. There are some very sensible reflections in the middle part, but the mass of it is mere matter taken

from the *Secret Doctrine et al*, most quoted and the rest borrowed. "Madame Blavatsky says" occurs thirteen times, besides other introductory formulæ or only quotation marks. This habit of perpetual drafts upon the *S. D.* and incessantly using its terms and ideas is becoming unspeakably wearisome to readers of *Siftings*, not merely because it is generally used with the complacent air of one who is armed with a conclusive weapon, but because all people get tired of having any single idea drummed into them in season and out of season. Human nature rebels. One does want some intelligent and independent thought, something more than a hash from H.P.B. "Shun the man of one book" is as true as ever. If "students of the *Secret Doctrine*", of whom we hear so much, could realize how tiresome their speech and pens are apt to become, Theosophical literature would be improved. Theosophical brains be more than receptacles, and some contemptuous expressions from other no less devoted friends of H.P.B. be saved.—[A.F.]

THE WEALTH OF INDIA, a monthly magazine solely devoted to the English translation of the best Sanskrit works. This publication, of which the first volume of twelve parts has been received, has so far been devoted to the translation of the *Srimadbhagabatam* and to the *Vishnu Purâna*, the most complete of all the Purânas. The translation is very readable, but it is to be regretted that so often enumerations of objects or qualities are cut short by "etc." It is much to be commended that native Hindû publishers are doing their part towards putting their own sacred Scriptures into the hands of English and American readers.—[J.H.F.]

THE UNKNOWN WORLD is a new English monthly of 48 pages "devoted to the Occult Sciences, Magic, Mystical Philosophy, Alchemy, Hermetic Archæology, and the Hidden Problems of Science, Literature, Speculation, and History". It announces as its sphere whatsoever "lies behind the mountains of our ignorance", and promises the fullest and most competent investigation into White and Black Magic, Necromancy, Divination, Astrology, Witchcraft, Elementals and Elementaries, the Illuminati, Esoteric Freemasonry, the Mysteries, the Mystics, etc., discarding extracts from contemporary literature. The threefold division of Mysticism is stated to be Transcendental Science, Transcendental Philosophy, and Transcendental Religion. A series of papers on Alchemy is begun, also one by Edward Maitland on "The New Gospel of Interpretation"; Mr. Sinnett writes on "The Theosophical Revival"; the Rev. G. W. Allen copiously explains Christian Theosophy under "The Place of Evil in God's Order"; there are articles on Mysticism in Poetry, The Hermetic Doctrine of Paracelsus, The Rosicrucian Mystery, Lord Bacon and the Mystics, etc. Promise is made of much information never before published in regard to Occult Science, the history of secret societies connected with Mysticism, and the rituals of the Black Art. In all that is said of the purposes of the magazine a devout and reverent spirit appears. Divine things are always treated as of first importance, and serious resolve for Truth is everywhere indicated. Whether so large a program can be fully verified, and whether the editor, Mr. Arthur Edward Waite, is competent to that verification, of course cannot be settled by one number. If both are demonstrated in the career of the magazine, no heartier congratulations will come from any quarter than from the PATH. Its appearance, indeed, is fresh evidence of the increasing interest supersensuous matters have for the age, and its serious tone augurs hopefully. Single numbers are sixpence, and the annual subscription is six shillings.—[A.F.]

Mirror of the Movement.

AMERICA.

EXPULSION. Mr. Geo. W. Gerhardt, a member of the Syracuse Branch, was expelled from the Branch and from the Theosophical Society on Sep. 5th, after due notice and trial. By unanimous vote it was decided that the charges should not be made public, but the finding and sentence were sub-

mitted to the General Secretary and by him unqualifiedly approved. This is the man who claimed to have been in India and to have received various degrees in Adeptship, publishing nonsense to that effect in the press and bringing the T.S. into disrepute. But he now has one real degree—E.F.T.S. (Expelled Fellow Theosophical Society). [*Lucifer* and the *Theosophist* please copy.]

Claude Falls Wright lectured to a large audience in the rooms of the Toronto Branch on Tuesday, August 21st, upon "First Principles. The following evening he spoke on "Man", Aug. 23d upon "Death", and Aug. 24th upon "Schools of Occultism". These meetings were all crowded. His visit to Toronto closed with a public lecture on "The Adepts" in Broadway Hall, Sunday, Aug. 26th. He then left for Bar Harbor, Maine, being invited there at the suggestion of Mrs. Dunbar Hunt. A day was spent in making calls and working up lectures, and on the evening of Aug. 31st he addressed a meeting in Mrs. Barney's drawing room on "Theosophy". The next afternoon he addressed a meeting at Mrs. Place's on "The Theosophical Society". A very large audience was present on Sunday evening, Sept. 2d, at St. Sauveur Hotel to hear a lecture on "Reincarnation", and a still larger one was present the following evening at his address on "Occultism", the rooms of the Belmont Hotel, where it was held, being crowded. Mr. Wright then had immediately to leave for Syracuse, N.Y. He stopped a few hours in Boston on the way, and arrived in Syracuse Sept. 5th. That evening he attended a business meeting of the Branch. Friday 7th he lectured to the Branch on "Dreams". Saturday 8th he addressed a meeting in Mrs. Mundy's drawing-room on "The Secret Doctrine". On the 10th he held a meeting of members. On the 12th he gave a public lecture on "Madame Blavatsky" in the Vanderbilt Hotel rooms. On the 13th, in Mrs. Olcott's parlor, a meeting of the Society was held to engage rooms, etc., for a headquarters in Syracuse. Friday and Saturday were spent in arranging about them and fixing on suitable quarters. On Sunday, Sept. 16th, an inaugural meeting was held in the new rooms, 131 Bastable Block, and Mr. Wright gave an address on "Concentration". On Sept. 17th and 17th meetings of members were held in the rooms, and on the 19th Mr. Wright gave a public lecture on "Symbolism". He now goes to Cleveland, Dayton, and Columbus, Ohio.

Burcham Harding has returned to Boston and will continue the work of forming centers in the New England States. At the Boston headquarters he opened the winter season of Sunday evening lectures, taking for subjects "Perfectibility of Man" and "States after Death". The center at Worcester has been visited and lectures given in College Hall. That center is now firmly established with a weekly study class conducted by its own members.

The Countess Wachtmeister visited Hot Springs, Ark., and lectured on the 21st and 22d of August, having a special meeting for Theosophists on the afternoon of the 23d. The Countess's visit to Cincinnati was very brief, but she delivered two lectures in Dayton, which might have been well attendeed had the most ordinary steps towards advertising been taken and proper arrangements made. She then went to Columbus, giving lectures as usual and stirring up great interest and enthusiasm in the Branch. On the 3d, 4th, and 5th of September she staid in Toledo, and the Unitarian Church in which the lectures were given was crowded, many persons standing. Open meetings for inquirers and special meetings for Branch members were also held. An unwise minister by the name of Brandt who attacked the Countess was replied to by her, and perhaps wished that he had been more cautious. Thence she went to Sandusky, accepting the hospitality of Miss T.H.B. Davis. On the night of the 8th she lectured in the Hall of the West House by invitation. There were about 100 persons present. One result of the visit to Sandusky was the formation of a new Branch under her auspices. Prior to this, however, the Countess made a visit to the Island of Put-in-Bay, giving a lecture in the Town Hall to between 150 and 200 people, the audience being made up of the very best class of Islanders and summer visitors. The next day she spoke at the funeral of Miss Holly, and her remarks were so beautiful that all were deeply impressed. Very great help had been given to the Theosophical movement by a sermon against Theosophy preached by the

Rector of the Island, the sermon stirring up the population to find out all about Theosophy. A reading class has been started and literature is in great demand. On Sunday, the 9th, the Countess arrived in Jamestown, N.Y., and addressed a large audience upon "Theosophy" that evening. On Monday evening she lectured upon "Magnetism and Hypnotism", a pay-lecture and not so well attended. On Tuesday evening she met the Branch and gave valuable suggestions in regard to Branch work. The universal conviction was that her visit had accomplished great good. On the 13th the Countess reached Philadelphia and lectured to women and girls in the hall of the College Settlement. After the lecture some girls belonging to the Daisy Chain Club expressed to the Countess a wish to attend her lectures on Friday and Saturday. Tickets of admission were given them, but they did not attend, probably because "orthodoxy" judged that unwise. On Friday afternoon the Countess held a public reception in the room of the Krishna T.S., and in the evening lectured on "Theosophy" to a good audience. On Saturday, the 15th, she held another public reception, and from 4 to 5 met the members only, whereat she dwelt on the importance of concentrating work in the Branch. In the evening she lectured on "Magnetism and Hypnotism". On the 16th the Countess left for New York, and on the 17th went to Boston. On Tuesday evening she lectured upon "Theosophy", on Wednesday afternoon spoke to the Swedes and Scandinavians, attended a reception on Wednesday evening and spoke for an hour on H.P.B., etc., and on Thursday lectured upon "The Difference between Magnetism and Hypnotism" before a large meeting, so crowded that many were turned away. During the Boston visit she met innumerable visitors and accomplished much good. On Friday the Countess returned to New York and lectured before the Aryan Branch in the evening on "Theosophy and H.P.B." On Sunday evening she lectured before the "H.P.B." Branch in Harlem upon "H. P. Blavatsky, the Theosophical Adepts, and India", and on Monday evening, the 24th, lectured before the Brooklyn T.S. On Tuesday evening the Countess held a special meeting of Theosophists only, then attended the regular weekly meeting of the Aryan Branch aad said some gracious words of farewell to the members, and on Wednesday, the 26th, she departed for Europe in the "City of Paris".

The Cincinnati Branch has found it necessary to once more remove to other meeting rooms. In no sense is this a backward step, for it will take up its winter's work in a large hall in the Lincoln Inn Court, 227 Main street, adjoining the Custom House and Postoffice. Within a radius of one square is the central crossing of every street railroad in the city. The hall is lighted on three sides, and will seat some two hundred people. The hall is up one flight of stairs, and the building is a first-class office structure filled with lawyers. Arrangements are about complete to furnish one of the large daily papers a column article on Theosophy for each Sunday issue. The plan of work pursued will be much the same as in other quarters,—public lectures and free discussion for open meetings, and the study of the *Secret Doctrine* once a week.

The Syracuse T.S. opened its new room, 131 Bastable Block, on Sunday evening, Sept. 16th, with a public lecture by Mr. Claude F. Wright on "Concentration". The rooms were well filled and much interest manifested. Mr. Wright has done much to help the Society over some rough places, and it is in good working order. There will be regular public meetings on Sunday and Wednesday evenings, also classes for the study of the *Secret Doctrine*, the *Key to Theosophy*, and "Christianity in the Light of Theosophy", on other evenings during the week. The members have given their books on Theosophy to the Library, thus increasing its reading matter, and those who take the Path and other magazines will leave them for use on the table in the room. Mrs. Frances Myers has kindly volunteered to give all her time to the work, and the rooms thus have a permanent secretary. Under her supervision they are open during the day from 10 to 12 and from 2 until 5, other members having charge in the evenings, when they are again open from 8 to 10.

The Corinthian Branch of the Theosophical Society has met regularly during the winter and summer at the Maschmedt Farm, and the class in the *Key to Theosophy* has been held every Thursday evening. Since the latter part of June the Farm has been visited by a large number of Theosophists,

several of whom have lectured at the Sunday meetings. Among them were Mrs. L. H. Fisk of Toledo, Miss Margaret Guild of Cambridge, Mr. and Mrs. L. F. Wade of Boston, Mr. Burcham Harding of New York, and Mrs. H. Maschmedt. Connected with the outside work may be mentioned two lectures, the arrangements for which were made by Mrs. I. A. Requa of Brooklyn. These lectures were given by Mr. Burcham Harding in the parlors of the Grand Union Hotel at Saratoga; they were well attended and much appreciated.

PACIFIC COAST ITEMS.

SEATTLE T.S. had Sunday evening lectures in September: *Reïncarnation*, A. M. Sands; *Platonism*, C. J. Clark; *Altruism and Egotism*, Mrs. Addie J. Barlow; *Psychic and Spiritual Powers*, E. O. Schwagerl; *Aim of Theosophy*, John H. Wilson.

BLAVATSKY HALL, Los Angeles, Calif., from August 12th to September 27th had lectures: *The Various Astral Bodies*, Dr. G. F. Mohn; *The Religious Aspect of Theosophy*, Mrs. Lula H. Rogers; *The Scientific Aspect of Theosophy*, H. A. Gibson; *The Source of Theosophy*, Mrs. L. F. Weirsmuller. On August 20th Mrs. L. E. Geise lectured at the Soldiers' Home to about three hundred people on *Karma and the Etheric Substance*. At Santa Ana on September 2d Dr. G. F. Mohn lectured to a fair audience on *Theosophy or the Wisdom Religion*, and on the same day Mr. H. A. Gibson lectured at Compton on *The Scientific Aspect of Theosophy*. On the 3d at the Soldiers' Home Dr. G. F. Mohn lectured on *Reïncarnation* to a crowded house, many standing. Theosophy is gaining much ground at the Home, and our literature in its library is largely used. The Training Club and Branch and Study Classes are holding weekly meetings with good results. Santa Barbara and Riverside have called for lectures. Los Angeles is really becoming a typical Pacific Coast Center.

COLORADO SPRINGS T.S., Colorado Springs, Colo., was chartered on Sep. 17th with six charter-members, ranking 93d on the roll. Mrs. Caroline E. Finch is President, and Mrs. Lorraine H. Parsons, 723 N. Nevada Ave., is Secretary.

SANTA BARBARA LODGE T.S., Santa Barbara, Calif., was chartered on Sep. 17th with seven charter-members. It is 94th on the roll. The President is Mrs. Angie Magee, and the Secretary Mrs. Mary H. Bowman.

THE PACIFIC COAST LECTURER visited Kshanti Branch, Victoria, B. C., from August 21st to 27th, and gave two public lectures and a quiz, also holding Branch and other meetings. A training class for drill in methods of public T.S. work is to be formed, and a hall for headquarters, library, reading room, and lectures has just been taken in the very centre of the city, where public Sunday meetings will be held and the hall be open every evening. Dr. Griffiths then went to Seattle, Wash., lecturing on the 31st upon "Is Brotherhood a Fact, Fad, or Fancy?", and on the 2d of September on "High Lights of Theosophy". A public quiz was held on the 3d, and he also visited the Branch and training class, whereto he made suggestions as to improvements in work. On the 5th he went to Port Townsend and lectured, and on the 6th addressed the Branch, which has now begun a Branch library. From the 8th to the 14th Dr. Griffiths staid in Tacoma, lecturing on the 9th and 11th, holding a quiz on the 12th and a Branch meeting on the 13th. At the latter Dr. Griffiths explained the order of proceedings and method of systematic study used by many Pacific Coast Branches, also outlining the objects and methods of training classes. Both will probably be adopted by Narada Branch. Private and informal meetings were also held. The first Lotus Circle of the Northwest was organized in Narada Branch, and meets every Sunday. On the 14th the Doctor lectured at Puyallup, and by request of Seattle Branch returned to Seattle and gave "Theosophy and Heredity" as a lecture on September 16th.

SEVENTY TIMES SEVEN T.S., Sacramento, Calif., was chartered on Sep. 7th with seven charter-members. and ranks 92d on the American Roll. Miss Caroline G. Hancock is President, and the Secretary is Mr. Alfred Spinks, P.O. Box 505.

FOREIGN.

HAWAIIAN ISLANDS.

Mrs. Mercie M. Thirds, formerly Secretary of the Chicago Headquarters, went out to Honolulu with Mrs. T.R. Foster of that city to help in Theosophic work there. The Aloha T.S. is the name of the local Branch. From the daily papers of the Islands we find that Mrs. Thirds had a splendid public hearing, and the reports were long and painstakingly done. The *Star* gives a long interview on August 15th. A parlor talk was given at the house of Mrs. Foster on August 14th, and on the 15th the first public lecture was given in the Society's Hall, in the Foster Block, on "The Mission of Theosophy". There were then many conversations and arranging of plans. On the 17th she lectured in the same hall on "Theosophy and Christianity", the report of this in the paper being decorated with a picture. A parlor talk was held on the 21st to prepare for a study class. Another lecture was given on the 24th on "Evolution and Theosophy". The *Star* reports the audience as large and intelligent. Propaganda is progressing, inasmuch as the resident Bishop has warned his congregation against Theosophical literature as being "of the devil". It must be a queer sort of devil, and if there be one he must be delighted when he hears of people being warned off Theosophy and carassed into dogmatism.

INDIA.

Sri Aroodha Swamy is the name of a Yogi at Hubli who has much influence. He is now interested in the T.S., and has recently commended it as a God-sent movement. He is called a Raja-Yogi. The work of the Bellary Sanmarga Samaj caught his attention, and he presided recently at a large gathering which listened to our friend R. Jagannathiah.

The vernacular preaching and other work goes on well. This has received aid at Bellary from America, Brother Judge having sent contributions specially made by Americans. Three villages in India give aid thus: Sangalakula, 40 seers of yellow cholum and 47 of korralu; Kolagallu, 183 seers of korralu and 163 of white cholum; Mincheri, 98 seers of korralu. This was sold and realized over 17 rupees, or, say, $5.00. Contributions are sustained, and being from the heart must do good.

At Secunderabad M. M. Srivavasacharya delivered a lecture on the evils of intemperance. He is one of the Samaj preachers.

The Samaj has a free reading room also, which is much used.

Bro. R. Jagannathiah, who had a government appointment by which he sustained his family, has given it up so as to work constantly for the T.S. at Bellary and in the vernacular work. His support is looked out for by the others, and principally by T. A. Swaminatha. They are both working in concert with American friends who wish to do all they can to help the T.S. cause in India by just such work as this vernacular sort which will reach deep down into the population.

The return of Col. Olcott to India after his trip to England must show results, as he is much benefitted in health. He seems, fortunately, to be good for many more years. One of his efforts was to try and make the English government do more justice to the Ceylonese Buddhists in respect to the quarter-mile clause by which injustice has been done to them. B.

Persons using the Circulating Library are invited to add to their Catalogues the following books added since the Catalogue was printed: No. 267, *Lay Religion* (Harte); 268, *The Divine Pymander* (Westcott); 269, *Autobiography of Annie Besant*; 270, *Theosophist*, Vol. XV, Part 1; 271, *Theosophical Forum*, Vol. V; 272, *The Building of the Kosmos* (Besant); 273, *The Unknown Life of Jesus Christ*; 274, *Principia Nova Astronomica* (Pratt); 275, *The Hermetic Art*; 276, *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"* (Countess Wachtmeister); 277, *The New Theology* (Harte); 278, *Mysteries of Magic* (Waite); 279, *Yoga Sutra of Patanjali*; 280, *Lucifer*, Vol. XIV.

Virtue is not only good morality and truth, but also strength of soul which fears not Nature.—*Daily Items.*

OM.